

245 /165 cont./
233 offer a wealth of fodder for the flock. A veritable "aerial meadow" (1).

(114) 1. The expression is Algerian: Rivière and Lecq. op. laud., t. I, p. 235. Cf. t. I, ibid., pp. 207 sq., and also t. II, pp. 13 sq., an excellent description of the wild forage-flora in North Africa.

It is true that this conjunction between livestock breeding and arboriculture yields immediately to vehement differences in style, going as far as contrast: but this contrast is precisely not of European type. In the Atlas, it is the livestock breeding that is knowing and careful, and the arboriculture offhand, and, as we might say, extensive.

233 The flock gives the impression of a profound adaptation to the country. The sturdiness of the goats, their agility in providing for their subsistence in the most difficult and poorest reliefs make them a redoubtable adversary of the forest. The bovines are small and sturdy. The ovines belong to the same stock as those of the Tubkal, of the Tidili, of the Sirwa: bare legs, head and shoulders relatively high above the feet, the aquiline profile on the ram.

● [232] The percentage of black coats corresponds to systematic research on the part of the breeder: the beginning of selection. The latter, to tell the truth, most often operates backwards, the best-developed animals being precisely destined for slaughter. The fat lamb is in fact either a small deposit that is changed into money or the material of numerous family or social rites. Fiduciary economy or feasting thus comes here to limit the technique of the livestock breeder. That is, moreover, a general Maghrebi trait.

However that may be, the practice of sheltering, the ensilage of feed, the /166/ cultivation of fodder, the putting in defense endow the system with all the elements of a modern organization. The animal marvelously performs his role as the provider of meat, of substances to spin, and of fatty materials, tamudit, ultimately 000 coinciding with the product of the olive tree. Milk is never

234 /166 cont./ Milk is never
[262] consumed directly; a prejudice, maintained by the women, is opposed to it, with the avowed goal of turning it all into butter. The preservation of this commodity, subjected to salting and melting, is indefinite; it is passed off as improving with age, just like wine. Certainly our pastoral societies extend these resources by a substantial gamut of cheeses, which is not known here. A serious gap; it is hardly the case, in the course of the high pasturage, that the shepherds make more or less clandestinely, by adding to the milk the juice of the fig or that of certain plants, what they call tak^wmmart (1).

[171] 1. This is the same name that the Ahaggar dialect gives it. The Touareg /Tuareg/ know and utilize the hardened cheese, capable of being carried and pounded.

- 232 The procedure is retarded, not only in relation to ours, of course,
233 but even in relation to those of the Arab transhumants of North
[171] Africa or of the Touareg /Tuareg/. Besides, although it is not ignorant of a barbarous method of castration, native technique incurs criticism by its blind confidence in biological increase, subject to such terrible hazards. The goat, the sheep, and, to a much lesser degree, the bovine have assumed a monetary value, symbolic in a way, and their multiplication is not regulated according to either the possibilities of pasturage or the climatic incertitude. Another general trait in the Maghreb.

These are serious weaknesses. But the coherence and the care outweigh this for the breeder, both in relation to the other divisions of his economy and in relation to the breeders of the plain.

245 Opposite to this, the precariousness of the tree.

Almond trees, olive trees, and walnut trees prosper or perish without the work that would be suitable for them. Naturally, they participate, like all other crops, in the preoccupation with water. One notices, for example, the almond trees having fallen to a zone higher than the irrigated, the care with which they are often placed against a supporting wall of dry stones in order to gather in